ARTICLES
To be inquired of
by the Church-wardens
and Sworn-men in
euery Pariſh:

And the truth thereof to be by
them vpon their oaths certainly
preſented to the Archdeacon
of COLCHESTER, or
his Officiall:

With peculiar Anſwer to euery
Article.

Giuen in Ann. Dom. 1607.

LONDON,
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1607.

The tenor of the Oath miniſtred *to the Church-wardens and* Sworne-men.

YOu ſhall ſweare by Almighty GOD, that ye ſhall diligently conſider all and euery of the Articles giuen you in charge, and make true anſwer to the ſame in writing, ſo farre forth as you can conuenientlly know and learne: preſenting all & euery ſuch perſon or perſons, dwelling within your Pariſh or elſwhere, as haue committed any offence or fault, or made any default mentioned in any of the ſayd Articles, or whith are vehemently ſuſpected or defamed of any ſuch offence, fault or default: wherin you ſhall not preſent any perſon or perſons of any ill will or hatred, contrary to the trueth: nor ſhall for loue, fauor, meed, dread or any corrupt affection, ſpare to preſent any that be offenders, ſuſpected, or defamed, in any of theſe caſes: but ſhall do vprightly, as men hauing the feare of God before your eyes, and that deſire to maintaine vertue, and ſuppreſſe vice. So God helpe you.

A branch of the Statute made in the first yeere of the reign of our late Soueregn Ladie *Q. Elizabeth*, intituled: An Act for the Vniformitie of Common prayer, and Seruice in the Church.

THat from the Feast of the Natiuitie of S: Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Quénes Maiesties Dominions, shall diligently and faithfully (hauing no lawfull or reasonable excuse to absent) indeuour themselues to resort to their Parish church or chapell accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer, & such like seruice of God shall be vsed in such time of let, vpon euery Sunday, and other dayes ordained and vsed to be kept as holy dayes: and then & there to abide orderly & soberly during the time of Common prayer, Preaching, or other Seruice of God, there to be vsed & ministred, vpon paine of punishment by the censure of the Church. And also vpon paine that euery person so offending shall forfeit for euery such offence xij. pence, to be leuied by the Churchwardens of the Parish where such offence shall be done, to the vse of the poore of the same parish, of the goods, lands and tenements of such offenders, by way of Distresse. And for the due execution hereof, the Quénes most excellent Maiestie, the Lords Temporall, and all the Commons of this present Parliament assembled, doe in Gods name earnestly require and charge all Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledge, that the true execution herof may be had throwout their Dioceses and Charges, as they will answer before God, for such euils & plagues wherewith Almighty God may iustly punish his people for neglecting this good and holesome Law.

Articles to be inquired of within the *Archdeaconrie of* COLCHESTER: Giuen *Anno Dom.* 1607.

Articles concerning the Clergie.

Whether hath your Minister read the Constitutions, set forth by his Maiestie, once euery yeere, vpon Sundayes and Holydayes in the afternoone, before Diuine Seruice, according as by the Canons he is bound?

2 Whether doth your Minister vse to pray for the Kings Maiestie, King Iames, and for the Quéenes Maiesty, the Prince, and all their royall Progenie, giuing vnto him such stile and title of Supreme Gouernor, in all causes, and ouer all persons, as well Ecclesiasticall as Temporall, as by law are due vnto him, exhorting their Parishioners to yéeld him obedience according to the same: and also in their sayd Sermons doe pray for all Archbishops, Bishops, and other Ecclesiasticall persons, according to the 55. Canon?

3 Whether is the prescript forme of Diuine Seruice vsed by your Minister vpon Sundaies, Holydaies, Wednesdaies and Fridaies, according to the Booke of Common prayer? And whether doth your Minister duly obserue all the orders, rites and ceremonies prescribed in the sayd Booke of Common prayer, as well in reading Publike prayers, the Letanie, as also in administring the Sacraments, in such maner and form, wearing the Surplice, as by the Booke of Common prayer by Law now established is inioyned?

4 Whether doth your Minister administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same at least thrice in euery yeere, whereof once at Easter, as by the booke of common praier is appointed? And whether doth your Minister receiue the same himselfe on euery day that he administreth it to others, kneeling at the same, & administreth it to none but such as doe kneele at the receiuing thereof, and vse the words of the Institution according to the booke, at euery time that the bread or wine is receiued, in such maner and forme as by the Prouiso of the 21 Canon is directed, or where is he faulty? And whether is warning giuen by him beforehand for the Cõmunion as the 21 Canon requireth.

5 Whether

5 Whether hath your Minister admitted any notorious offenders, or schismatikes to the Communion: contrary to the 26 and 27 Constitutions, without satisfaction by due course of Law before enioyned them; or reiected any from the Communion who were not by publike presentment, or other open scandall, infamous, and detected of some notorious crime by common fame published in the parish?

6 Whether any person or persons not being ordred at the least for a Deacon, licensed by the Ordinarie, do say Common praier openly in the Church or Chapell, vpon Sundayes or Holydayes: or any at the least not being a Deacon, do solemnize Matrimony, or administer the Sacraments of Baptisme, or deliuer vnto the Communicants the Lords cup, at the celebration of the holy Communion: or do burie the dead, or giue thanks for women after Childe-birth, and what he or they bee that do so? and whether the Parson, Vicar, or Farmer of your Benefice, do cause any Curate to serue in your Church before he be examined and admitted by the Ordinary or his Deputie in writing, vnder the Seale of his Office, and doe shew his license to the Church-wardens; and whether your Curate doe serue any other cure without speciall license of the Ordinarie in writing, and who they be?

7 Whether your Parson or Vicar be resident vpon his Benefice or no; and if he be absent, how long he hath beene so: and whether he doth distribute the fortieth part of the Benefice where he is not resident among the poore of that parish (the same being valued aboue twentie pound) or no?

8 Whether your Parson, Vicar, or Curate, doe keepe any suspected women in his house, or be an incontinent person, giuen to drunkennes or idlenesse, or be an haunter of Tauerns, Alehouses, or suspected places: a Hunter, Hawker, Dicer, Carder, Table-player, Bowler, Swearer, or otherwise giue an euill example of life?

9 Whether your Parson, Vicar, or Curate, or any other, haue publikely or priuately, spoken against the Order or Gouernment of the Church of England, or booke of Common praier established by law, or haue made any innouation in the church: when the same was done, in what sort, and by whom?

10 Whether doth your Minister being a Preacher, preach vsually according to the Constitutions, either in his owne cure

with

with you once euery Sunday, or else in some other Church or Chapell neere adioining, where no Preacher is, according to the 45 Canon? Or how hath he bin negligent in that behalfe?

11 Whether your Minister do church any vnmarried woman, which hath been gotten with childe out of marriage, & say for her the praise of thankesgiuing of women after child-birth: and whether they put the Churchwardens and sworn-men in minde to looke to their office, especially concerning them which neglect to come to church to heare diuine Seruice & Sermons?

12 Whether your Minister doe admit any person or persons to answer as Godfathers or Godmothers, at christening of any childe, except he or shee haue before receiued the holy Communion, and can say by heart the Articles of the christian faith, the ten Commandements of God, and the Lords prayer?

13 Whether your Minister for the better knowledge of the bounds and circuit of your parish, the Minister & Clarke, with the Churchwardens, and certaine of the substantial men of the Parish in the Rogation weeke (as it is called,) walke about the parish, as by law they ought to doe?

14 Whether you haue in your Church or Chapell, all things necessarie and requisite for Common prayer, and administration of the holy Sacraments, especially the bookes of common Prayer, as it was lately explained and enlarged by publike authoritie, the Psalter, the Bible of the large volume, the Homilies both first and second tome, a comely and decent table, standing on a frame for a Communion table with furniture thereunto belonging: (viz.) a comely Carpet, being no Hearse-cloth or Pall for burials: a comely linnen table-cloth, with handsome Communion cups, and a decent Patent of siluer, to minister the Lords bread vpon, & also two comely pots of siluer or pewter, to fetch wine to serue the Lords Table, reserued & kept cleane to that vse onely, being no tauerne pots?

15 Whether doth your Minister vpon Sundaies at morning prayer, declare vnto the parishioners what holy-daies and fasting-daies are appointed to be kept the weeke following: whereby they may be put in minde to prepare themselues, and to repaire to the Church, to publike prayer, according to the Lawes of this realme?

16 Whether doth your Parson, Vicar, or Curate, or either of them, reiect at any time those women (being married) which

doe

doe come to church to giue God thanks after their child-birth, or refuse, or neglect to visit the sicke, or to bury the dead, according to their duties prescribed in the booke of Common praier?

17 Whether is your Parson or Vicar a Preacher, licensed to preach by lawfull authoritie according to the Law? if he be, how many Sermons doth he preach yeerely? if he be not, how many doth he procure to be preached by others? who hath preached them? and whether were the Preachers licensed, as is before expressed?

18 Whether doth your Parson, Vicar, or Curate, euerie Sunday and Holy-day when there is no Sermon, reade distinctly and plainly some part of the Homilies prescribed and set forth by law?

19 Whether your Minister do serue two cures in one day?

20 Whether doth your Parson, Vicar, or Curate, euerie Sunday and Holy-day openly in the church, earnestly call for, heare, and instruct, all the children, apprentises and seruants of both sex, that be of conuenient age within your Parish, or at the least so many of them by course as the time will serue, and as he may well heare and instruct one houre at the least, before or after Euening Prayer, in the Ten Commandements, the Articles of the Beliefe, and the Lords Praier, and diligently examine and teach them the Catechisme, as it is now allowed and set forth in the Booke of Common praier?

21 Whether is there any man in your Parish, being neither your Parson, Vicar, nor Curate, that taketh vpon him to preach or reade Lectures, either in priuate houses, or publikely in your Church or Chapell, who is not licensed to preach, or reade there, or who doth not once a yeare at the least administer the Sacraments in your said Church or Chapell, where he so preacheth or readeth, according to the Booke?

22 Whether your Minister hath or doth receiue to the holy Communion, any persons which be not of his owne parish, without testimonie from the Minister of the place where they dwell, what they be, that it may appeare that they be not persons excommunicate, or otherwise infamous?

23 Whether doth your Parson, Vicar, or Curate, or any other Minister or Preacher, baptise in your Parish-church or Chapell, any Infants, not in the Font according to the ancient custome, but in a Bason, and vrge the parents of the said

Infant

Infant to be present, in place of Godfathers for their children?

24 Whether hath your Parson or Vicar more Benefices then one? if he hath not, whether is he resident vpon the one? if he be not resident, where doth he remaine? and whether doth he leaue a sufficient Minister or Preacher to supply his absence, allowing something yearely towards the releefe of the poore? and what doth he so allow?

25 Whether is your Parson, or Vicar, who hath two Benefices within this Diocesse, or one Benefice in this Diocesse, and an other forth of the same, resident one halfe of the yeare in one of them, and the other halfe yeare, or the greater part thereof, vpon his other Benefice; and whether doth he leaue the Benefice in your Parish prouided of a sufficient Preacher to serue it, and hath especiall care of some conuenient Hospitalitie to be kept in his absence according to his abilitie, and the proportion of that liuing?

26 Whether your Minister vse in the celebration of the diuine Seruice and Sacraments, such Ornaments and habites agreeable to his degrees, and likewise at other times such habites and apparell as is required, by the late Constitutions? Whether they obserue all the rest of the late Constitutions, so farre forth as they doe concerne them?

27 Whether the fift day of November be by your Minister kept holy euery yeare, the prayers appointed by publike authoritie for that purpose be then vsed and read by your Minister? And whether your Minister giue warning to his parishioners publikely in the Church at Morning prayer, euery such fift day of November, according as it is enacted and required by act of Parliament in the third yeare of our Soueraigne Lord King Iames c the first chap. and whether the said act of Parliament be read publikely, distinctly, and plainly on the said fift day of November after Morning praier or preaching by your Minister?

Articles concerning the Church.

WHether your Church-wardens of the last yeare, haue giuen to the parish a iust account of the Church goods that were committed to their charge, according to the custome that hath beene before time; and what church goods they haue sold, and whether to the profit of the Church or no, and whether the the said account be registred in a booke for that purpose, and whether

whether the booke be safely kept from time to time, by the Church-wardens (for the time being) in the Church, in a chest locked with three locks, and three keies?

2 Whether there be in your Church, a decent Communion table, and it be couered in the time of diuine Seruice, with some decent couer of silke, or some other stuffe, allowed by the Ordinarie: with a faire linnen cloth, at the time of the administration of the Communion? whether you haue a conuenient Pulpit, well placed: a faire and comely Communion cup of siluer, and a couer of siluer for the same? whether you haue also a conuenient font of stone, standing in the ancient vsuall place: and whether your Minister baptise publikely in any other thing or place then onely in that Font?

3 Whether haue any pulled downe or vncouered the Church, chancell, chapell, or any part of them: or haue pulled downe the Bels, remoued the Font from the old accustomed place, or hath pulled or altered the partition betweene the chancell, and the body of the Church, or otherwise then heretofore hath beene appointed? whether your Church, or Chapell and Chancell, and euery part thereof, be all in good and sufficient reparations, and cleanly kept: and whether your church-yard be well fenced and cleanly kept; and if any of the same be ruinous and in decay, through whose default it is so? and whether the Church-wardens of the last yeere, were inioined to haue repaired any part of the Church, or fenced the Church-yard, and did neglect to doe the same?

4 Whether your Church-wardens haue prouided a large and decent standing cup of pewter, or of some pure mettall, therein to bring the wine to the communion table that is to be vsed in the administration of the Lords Supper, according to the twentieth canon made in the yeare of our Lord 1603?

5 Whether you haue in your Church, a table of the tenne Commandements, a decent large surplice with sleeues, and a strong chest or bore for the almes of the poore, with three locks, and keies for the same; and whether you haue the Table for degrees of matrimonie, and all other things necessarie, in, and to the premises?

6 Whether there is in your parish a sufficient Register-booke of parchment, of mariages, christnings, & burials, prouided at the charges of the parish: whether all the names of those

which haue bene either christned, maried, or buried, since the beginning of her late Maiesties raigne, be newly written into the said parchment booke: whether doth your Minister euerie Sunday, reade the names publikely of those that were either christned, married, or buried that weeke before: whether you haue a publike chest with three locks, for the Minister & the two Churchwardens to keepe the said booke in: & whether you haue brought a transcript of all the names of such as haue bin either christned, married, or buried, into M. Blackewall his office, Register to my Lord Bishop of London, as you are bound to doe euery yeere within a moneth after the feast of Easter, by the constitution last authorized by her late Maiestie.

7 Whether there haue growne in the Church any contention betwixt any of the parishioners, touching the placing or displacing of any, in any seat or pew in the Church: and whether there haue bene a pew builded since the foresaid yere, 1595. in any of your Churches, without the expresse leaue and consent first had of the Ordinary of the Diocesse, and by whom haue any such bene built?

8 Whether is your church, or chapell, & chancell, well and sufficiently repaired & kept without abuse of any thing? whether doth your Parson, Vicar, or Curate, or the propriatarie or Farmer of the Parsonage or Vicarage in the parish, keepe the parsonage house, with all other the edifices thereunto appertaining, in good and sufficient reparations: and whether is the church-yard well fenced & cleanly kept, without any lay-stal or other annoiances? whether the minister or the church-wardens haue suffred any Enterludes, plaies, feasts, banquets, suppers, church-ales, drinkings, temporall courts or lætes, lay-iuries, musters, or any other prophane vsage to be kept in the church, chapell, or the church-yard? whether if your church be not wel repaired, the Church-wardens of the last yeere being inioined to the repairing thereof, did neglect to doe the same?

9 Whether haue you a conuenient seat for your Minister to reade seruice in, together with a comely Pulpet set vp in a conuenient place, with a decent cloth or cushion for the same, a comely large Surples, a faire Communion cup of siluer, and a couer agreeable for the same, with all other things & ornaments necessarie for the celebration of diuine seruice, and administration of the Sacraments, and a strong chest for the almes for the

poore,

poꝛe, with thꝛée lockes and keyes, and another cheſt foꝛ the kæping of the oꝛnaments of the Church and Regiſter booke?

Articles concerning Schoole-maſters.

WHether the Schoole-maſter, oꝛ Schoole-maſters, within your pariſh, doe teach his oꝛ their ſcholars any other Gꝛammar, then that which is commonly called the Kings Gꝛammar, ſet foꝛth by the authoꝛitie of K. Henry the eight, teaching the pꝛeſcript foꝛme thereof, whereby their Scholars may perfectly vnderſtand their Gꝛammar rules and conſtructions?

2 Whether the Schoole-maſters oꝛ Schoole-miſtreſſes, that teach in your Pariſh, either openly oꝛ pꝛiuately, in any Gentlemans houſe oꝛ others, be of good and ſincere Religion, life and conuerſation, and be diligent in teaching of youth, in the Catechiſme ſet foꝛth by authoꝛitie, as alſo in other godly and neceſſary documents of learning? whether they be examined, allowed, and licenſed to teach by the Oꝛdinarie oꝛ his Deputie, vnder his ſeale of office, oꝛ no, and what bæ their names that be ſo vnlicenſed?

3 Whether the Schoole-maſter oꝛ Schoole-maſters, oꝛ any of them, be knowne oꝛ ſuſpected to reade vnto their Scholars pꝛiuately, any vnlawfull bookes, oꝛ pꝛiuately to inſtruct them in their yoꝛng yéeres, either in Poperie, ſuperſtition, oꝛ diſobedience, oꝛ contempt to his Maieſtie and his lawes Eccleſiaſticall, by publike authoꝛitie allowed?

4 Whether the Schoole-maſter oꝛ Schoole-maſters, either pꝛiuate oꝛ publike, do teach their ſcholars the catechiſme authoꝛized by publike authoꝛitie, at the leaſt once euery wæke, and do inſtruct and examine the ſame, oꝛ doe teach any other catechiſme, and what catechiſme it is that they doe ſo teach?

5 Whether your Schoole-maſters, do themſelues receiue the holy Communion as often as they ought to doe, & whether they bꝛing with them ſo many of their Scholars as be of ſufficient age and capacitie, by inſtruction to receiue the Loꝛds Supper, oꝛ elſe be able to giue teſtimony, in what Church their Scholars doe receiue and heare publike Pꝛaier?

6 What Recuſant Papiſts are there in your Pariſh? and whether doe they, oꝛ any of them kæpe any Schoole maſter in their houſe which commeth not to Church to heare Diuine

ſeruice, and receiue the Communion: what is his name? and how long hath he taught?

7 Whether your Schole-maſter, or Schole-maſters, or any of them vnder pretence of catechiſing their Scholars, which is a moſt godly order carefully by them to be obſerued, do keepe Lectures, readings, or expoſition of Diuinitie in their houſes, hauing repaire vnto them of people not being of their owne family and houſehold?

Articles concerning the Pariſhioners and others of the Laitie.

WHether is there any within your Pariſh, that hath or doth impugne the Kings Maieſties Supremacie, and authoritie in cauſes Eccleſiaſticall, or doth any way or in any part impeach the ſame, being reſtored to the Crowne by the Lawes of this Realme eſtabliſhed in that behalfe?

2 Whether is there any in your pariſh, that denieth the Church of England by Law eſtabliſhed vnder the Kings moſt excellent Maieſtie, to be a true and an Apoſtolicall Church, teaching and maintaining the doctrine of the Apoſtles?

3 Whether is there any in your Pariſh, that doth impugne any of the Articles of religion agreed vpon in *Ann.* 1562 and eſtabliſhed in the Church of England?

4 Whether is there any in your pariſh, that doe impugne or ſpeake againſt the rites and ceremonies eſtabliſhed in the Church of England, or the lawfull vſe of them? you ſhall preſent their names.

5 Whether is there any in your pariſh, that doe impugne the gouernment of the church of England vnder the Kings moſt excellent Maieſtie, by Archbiſhops, Biſhops, Deanes, Archdeacons, & the reſt that beare office in the ſame, affirming that the ſame is antichriſtian or repugnāt to the word of God?

6 Whether all Fathers, Mothers, Maſters and Dames, of your pariſh, cauſe their children, ſeruants, and apprentices, both mankind and woman-kind, being aboue ſixteene yeeres of age, and vnder twenty, which haue not learned the catechiſme, to come to Church on Sundaies and holy-daies, at times to them appointed, or at the leaſt ſuch, & ſo many of them as your Miniſter ſhall appoint, and there diligently and obediently to heare, and to be ordered by the Miniſter, vntill ſuch time as they haue learned the ſame Catechiſme: and what be the

names

names of those that do not cause their children, seruants, & apprentices, to come to the church to be instructed and examined?

7 Whether there be any in your parish, man or woman, being of conuenient age, & hauing no lawfull impediment, as sicknesse, necessary absence, or other like, that hath not receiued the communion thrice at the least, in their owne parish church this last yeare, & namely at Easter last, & what be their names?

8 Whether there be any of the parishioners or others, strangers that lie in your parish vsually, sithence the last visitation, that wilfully or negligently, absent themselues from the church vpon Sundaies and holidaies, when and how often (or that do vse to come very late on those daies to morning & euening prayer,) and whether the forfaiture of twelue pence for euery such offence, appointed by the statute made in the first yeare of the late Quenes maiesties raigne, be leuied and taken by the Churchwardens of euery person that offendeth, and by them be put to the vse of the poore in the parish: and if it be not, by whose default it is not leuied, and what particular summes haue beene forfaited that way, and by whom sithence the Annuntiation, 1597. vntill the day of the giuing vp of the presentment concerning these Articles: and whether there be any in your parish that vse any walking or talking in the Church in the time of Common seruice, sermon, homilies, or reading: or that do keepe abroad in the street, Church-yard, or elswhere at such times, and what be their names?

9 Whether euery person inhabiting within your Parish, do alwayes vpon the fifth day of Nouember diligently and faithfully resort to his Parish church, or chapell accustomed, or to some vsuall Church or Chapell, where Morning prayer, Preaching, or other Seruice of God is then vsed, and then and there abide orderly and soberly during the time of the sayd Prayers, Preaching, or other Seruice of God, there vsed and ministred, according to the Statute made in that behalfe, in the second session of Parliament in the third yeare of the reigne of our souereigne Lord King Iames? Chap. 1.

10 Whether there be any in your Parish that vse any kind of gaming in the Church or Church-yard, as bowling, coiting, scaling, stoole ball-playing, or dancing, or any other pastime whatsoeuer: or any other that fight, or make frayes, or doe brawle and chide in those places: when, and who they be?

11 Whether there be any Inne-kæpers, Ale-wiues, Victuallers, or Tiplers, that suffer, or doe admit any person, or persons in their houses, to eat, drinke, and play at cards, dice, tables, shoue-groat, dancing, or such like games in the time of Diuine seruice, or Sermon, either in the forenoone or afternoon, on Sundayes and Holy dayes: and whether any Goldsmith, Grocer, Tailer, Shoomaker, Butcher, or any other handycrafts-man, doth by himselfe or his seruants, labour, or make any shew, or open their shops, to the intent to sell, shew, or vtter any ware, or otherwise do vse their ordinarie trade or occupation vpon any Sunday or Holyday, and what be their names, and when, and how often they offend?

12 Whether there be in your Parish, any that are knowen openly to be malicious, contentious, or vncharitable persons, any common swearers, or blasphemers of the Name of God, any common drunkards, ribaulds, or any fornicators, adulterers, incestuous persons, or any that harbour women with childe which be vnmarried, conueying or suffering them to goe away before they haue done any penance, or made satisfaction to the Congregation; or any persons that by common fame and speech of people are noted, or vehemently suspected of these or such like faults, or otherwise are scandalous or offensiue, and who they be?

13 Whether there be any in your Parish that be married in degrees forbidden, or that haue married two wiues, or two husbands, both liuing, or that offensiuely liue together with their wiues or husbands, or any that were married without banes three seuerall Sundayes or Holydayes asked, hauing no lawfull licence therefore, and what be their names?

14 Whether women being deliuered of child, in time conuenient after child-birth, doe come to Church to giue thanks after their child-birth, as it is appointed by the Booke of Common prayer, or whether any Minister doe reiect them, or doe winke at any such fantasticall women which refuse so to doe: and whether your Minister do churche any vnmarried women, after they haue bẽn deliuered of their childrẽ begotten vnlawfully, before they haue acknowledged their faults openly, according to the order prescribed by the Ordinary or his deputy?

15 Whether there be any within your parish that haue bẽn presented as offenders heretofore, which haue not done their

penance

penance prescribed vnto them: and whether there be any excommunicate person in your parish, or any that kepe any such excommunicate persons company, or any that conuey, or haue conueyed away from your parish such excommunicate person or persons, either by letters of commendation, pasport or other meanes, or any such excommunicate person or persons repaire and come to the Church being excommunicated, or that your Minister say any Seruice, any excommunicate person being in the Church to his knowledge, (not commanding the same person to depart out of the Church, vntill he be lawfully absolued, and doth shew the same vnder the Ordinaries seale or hand) who they be, and what be their names?

16 Whether there be any in your parish (sithence the last visitation) knowen or suspected to be Vsurers, or vsing the trade of vsury, by way of loane for gaine, directly or indirectly, and who they be, expressing their names, and expressing so neere as they can, the maner or order of their vsury?

17 Whether there be any in your parish that doth administer the goods of the dead without lawfull authoritie, or any that suppresse the last Will of the dead, or any Executors that haue not fulfilled their Testators last will, especially in paying legacies giuen to the Church, or to other good and godly vses, as to the releefe of the poore, to orphans, poore scholars, poore maidens marriages, high wayes, and such like, and by whom they are so detained, and whether any such legacies or goods, of what kinde soeuer, payed or deliuered to any godly or publike vses, since the beginning of her Maiesties reigne, be otherwise imployed, and not in such sort, and to that end for which they were giuen?

18 Whether any person or persons (of what age or degree soeuer) do refuse to answer any question of the Catechisme, if the Minister thinke good at any time of the Catechizing to aske him?

19 Whether my Lord Bishops Iniunctions be in your Church, and well and duly obserued in your Parish, or no? and if they be broken, who breaketh them?

20 Whether any do kepe their children vnbaptized longer than is conuenient? and whether any doe carry their children from the Parish they were borne, into other Parishes to be baptized, and so refuse their owne Parish, or do bring strange

Ministers

Ministers into their owne houses to baptize their children priuatly?

22 Whether any seruants doe preuent the housholders of their stoles, and sit, and compell the housholders to stand in the allies: or whether any in your Parish vnreuerently [illegible] their [illegible] or hats on in Common prayer time, [illegible] their names?

[illegible] Whether the Parish clerke be [illegible] the [illegible] by the Parson or Vicar [illegible] ance of the Ordinary: and whether [illegible] son, Vicar, or Curate: and whether [illegible] whether he keepe the Booke and Ornament [illegible] faire and cleane, and cause the Church, and Quire [illegible] munion Table, and the Font, to be kept cleane and [illegible] gainst the Seruice time, the Communion, Sermon and [illegible] tisme?

23 Whether any do refuse to receiue the holy Communion at their own Ministers hands, either because he is not a Preacher, or because he duly obserueth the order of administration appointed by the Booke, and who they be that do go from their owne Parish, to receiue at any other Ministers hands?

24 Whether there be any in your Parish, who will come to heare the Sermon, but will not come to the Publike prayer appointed by the Booke of Common prayer, making a schisme or diuision (as it were) betweene the vse of Publike prayer and Preaching? And whether there be any, who being present at Publike prayer, doe not deuoutly and humbly kneele vpon their knees, at such times as by the Booke of Common prayer they are appointed; to wit, when they make a generall confession of their sinnes; when all Prayers and Collects are read; in the time of the Letanie; when the Ten Commandements are read; and at the receiuing of the holy Communion, &c. and what are their names that haue at any time shewed themselues vndutifull and vnreuerent in this behalfe?

25 Whether you know and vnderstand of any matter or cause ecclesiasticall, worthy of presentment, heerein not expressed, yea, or no, and to present the same?

The Minister of euery Parish shall informe the Ordinarie of any notorious offence that is or shall be vnpresented by the Church-wardens and Sworn-men.

FINIS.